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Pulpit

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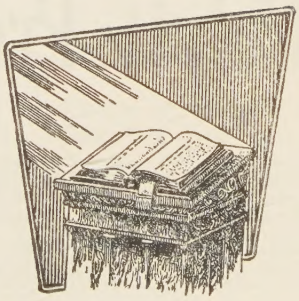

EDITORIAL COMMENTS

Another in our series on "The Great Words of Faith" is featured in this issue. Sermons on "The Family Circle" concern preaching emphases usually associated with the family Sundays in May and June.

Next months themes will be "Christ-Centered Living" and "The Church of Christ"; June subjects will be "Old Testament Personalities" and "The Christian's Witness for Christ."

BOOKS FOR PULPIT PREACHING

A Second Reader's Notebook, ed. by Bishop Gerald Kennedy, is a superb anthology of 1246 illustrations, arranged according to some 400 topics, and gleaned from recent religious and secular books and periodicals. This judicious selection of quotations and anecdotes ought to be immensely useful. (Harper & Brothers, 362 pp., $4.95)

Talks for Children on Christian Ideals by Julius Fischbach contains thirty story sermons on major teaching and Bible emphases. Written especially for use with primary and junior pupils, these stories represent materials of the most creative, imaginative, and worthwhile caliber. (Abingdon, 126 pp., $2.25)

Life's Hidden Power by Louis H. Evans is a vigorous and adventurous exploration of the resources which the Holy Spirit makes available in the church and in preaching and in terms of healing, courage, and love. Dr. Evans' insights and Biblical exposi-

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Symbols of Faith

THE JERUSALEM CROSS

FRIEDRICH REST
United Church of Christ
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Known also as the Five-fold Cross, the Crusader's Cross, or the Cross Potent, the Jerusalem Cross has an interesting history.

The large central cross is made up of four pre-Christian Tau crosses joined at the center. A small cross appears in each corner.

About 800 years ago this cross originated as the coat of arms of Godfrey of Bouillon, the first ruler of the Latin Kingdom of Jerusalem. Its earliest reference was to the five wounds of our Lord's crucifixion, and was, therefore, known as the Five-fold Cross.

Subsequently adopted as a popular decorative emblem on the shields and banners of the Crusaders, it became known as the Crusader's Cross. The five wounds were still symbolized by this cross, but in addition the large

(Continued on page 17)

Pulpit Preaching

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EVERETT W. PALMER
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GREAT WORDS OF FAITH:

GOD

DW DOES GOD GUIDE US?

EVERETT W. PALMER, First Methodist Church, Glendale, California

The Lord is my shepherd, I shall not want . . . He leads me . . .

Psalms 23:1, 3

How strange to recite the 23rd lm in such a setting as our down- wn churches provide. Surrounded concrete, thousands of automobiles stling by on crowded streets, busi- ss buildings; any moment subject interruption by the whistle of a ffic policeman, the screaming de- nd of an ambulance, or the wailing y of a fire truck — then to recite rds about sheep and a Shepherd, en pastures and a quiet brook!

But for the people who first heard d then learned to love those beauti- words, the 23rd Psalm was a mir- to life. For them no scene was re familiar than this: a cloud of t, distant bleating of lambs and anxious, hurried answer of their thers; then out of the dust and y light of early dawn a man walk- into view bearing a shepherd's f and nestled in the bend of his a tiny orphan lamb; behind him wding his flock. A shepherd lead- his sheep to pasture and water they following him with implicit t; for ancient Israel nothing was re familiar to eye and ear. So when writer of the 23rd Psalm wanted ell of the kindly care of God and ecially of his confidence in God's dance, what better could he do n paint the picture that is the 23rd lm!

Though our surroundings today y seem harshly alien to the pastor- oveliness of that hallowed writing, we know what the writer is try- to say. Its very strangeness serves to charm and haunt our hearts the more. It speaks to a hunger and a hope deep buried but always alive in every human being. What disturbs us is that the basic affirmation of the 23rd Psalm seems too great and too good to be true.

What foundation do we have for belief in Divine guidance? And, assuming there is sound reason for such belief, how can we avail ourselves of it?

I

First, let us deal with our doubts.

For many of us doubt arises in knowledge of the immensity of the universe. How can Almighty God, Creator and Sustainer of the immeasurable universe, even know that this microscopic speck of cosmic dust, the earth, exists, to say nothing of knowing that we infinitesimal transient creatures briefly reside upon it? More incredible, how can the Sovereign of the universe know us by name, concern Himself about our affairs, counsel and direct us? With the Psalmist we say: "When I consider the heavens, the work of thy fingers, the moon and the stars which thou hast ordained; what is man, that thou art mindful of him . . .?"

But whenever such a doubt assails us, let us ask: "When has mere bulk been the measure for value?" The diamond some woman wears upon her finger may be worth more than the house we live in. Indeed, most of us by now have discovered there are invisible, intangible qualities of the

spirit and experiences worth more than all the world and its treasure — such things as integrity, loyalty, peace of mind, joy of heart, love, salvation. Surely a God wise enough to fashion a baby's hand or the scent of an orange blossom would not be less discerning.

As Fosdick once said in his classic, **The Meaning of Prayer,** "We may as well deny God's existence altogether, as, granting his existence, affirm that He is enamoured of hugeness, in love with avoirdupois, and blind to spiritual values. To gain the whole world and lose a soul would be a poor bargain for God as well as for man." Surely for God a thought is more important than a star, a prayer of more worth than a solar system, and one man who thinks and prays more to be cherished than all the physical universe, vast though it be.

Another doubt, closely related, rises from the fact that we human beings not merely are so tiny, but so many. We reflect upon how many millions there are of us and wonder, "How can God possibly know me intimately as an individual person?" We think God's predicament is like that of the old lady who lived in a shoe and had so many children she didn't know what to do.

Once again, isn't our difficulty due to assuming Almighty God is limited by mental handicaps even we begin to outgrow? What is the working principle of intelligence? The better we know anything, the less we think of it in the mass and the more we are acquainted with it in terms of its parts. For instance, when you come to this church for the first time your initial impression is that of a vague mass of people and concrete, a sea of strange faces and a big building with a maze of rooms in which you could become lost. But as time passes, you attend regularly, participate in various groups and classes, accept responsibility, and serve as you are able. Slowly the strangeness fades, you begin to feel at home. What was once merely humanity in the bulk becomes people you know by name, friends you cherish. What was once merely a structure of wood and concrete becomes a shrine, intimately known, interwoven with dearest memories. The more you know this church the less you think of it as a bewildering mass of people and concrete, the more you are acquainted with it in terms of its parts. That is the way intelligence works.

Hence, is it not reasonable to assume that God as infinite intelligence obeys the same principle, that we live before God not as an impersonal mob but as individuals known to His mind, precious to His heart, even as Jesus dared to say? Indeed, if God has the attribute of infinite intelligence (who can observe His works and deny it?) then being such a God it would be impossible for Him not to know us personally and intimately.

Another source of difficulty in addition to our being so tiny and so many is the knowledge that we have been mistaken or deceived. Often what people have believed was Divine guidance has been merely the thrust of their own ego, the prompting of selfish ambition, the goad of fear, the lure of evil. It is a matter of history, for instance, that certain men in the Middle Ages believed and declared themselves to be acting under God's direction when they attempted to force conversion to their particular religious beliefs by torture. Believing refusal to accept their creed meant eternal torment in a hell of fire and brimstone, they felt justified in roasting alive or tearing limb from limb in slow torture those who did not conform, hoping thus to wring out a confession of conversion before death. They were doing their victim an eternal service, they said, since it is better to suffer briefly on earth and thereby we can be spared from much worse torment eternally. Their assumptions were demonic, their logic was impeccable. And all of it they believed came of Divine guidance.

In our own times we know of unrtunate developments proceeding om mistaken belief in Divine inruction. Perhaps we ourselves have ffered in some degree from such unders.

Such things are barriers to belief God's guidance. We may as well mit it. But before we permit doubt win the day, it would be well to mind ourselves that every great th, every noble experience, every rthy attainment is subject to the ne blight.

For instance, when we read of the tory of medicine we are astonished d appalled at the brutalities prac-ed and remedies prescribed in sinity for healing less than 200 years o. Even today, there are quacks d tricksters claiming powers and ling remedies both impossible and udulent. But does our knowledge such humbug, deceit and ignorance tify assumption that there is no th in medical science and that nsible people should shun it? Likese, should the blunders of religious natics and the trickery of religious acks disqualify claims for Divine idance made by wise and noble ls through the centuries?

We have dealt with doubts rising m the fact that we are so tiny, so ny, and so often mistaken or deived. Now let us face whatever oth- doubts we have with knowledge t belief in God's guidance has been d is one of the most potent forces good in human history. Who can e a serious interpretation of hisy, that is, deal adequately with the tives for human behavior, and not ognize the enormous consequences iving from assurance that God des those who seek and obey His dership?

So it was that Abraham set out to d a new land and build a new na-n. He knew not whither he went. only knew that God was guid- him and that was enough. So it s that Moses dared to return to ypt and achieve the miracle of that deliverance. So it was that Hebrew prophets dared to brave the wrath of kings and of the people to smash superstitions and denounce immoralities which had gone unchallenged since the beginning. So it was that a Galilean Carpenter became the hinge of history, the Redeemer of the world. So it was that Martin Luther changed the history of the western world, Joanne of Arc achieved her strange immortality, and John Knox remade Scotland. So it was that the Pilgrims landed at Plymouth Rock, Roger Williams made his immortal witness for freedom, and Francis Asbury laid the foundations for the Methodist Church in America. So it was our fathers traveled west by Indian trail and wagon train. It seems that at every crossroads where humanity has taken a turn for the good it has been in response to leadership of people who in turn believed they were under the leadership of Almighty God.

Furthermore, the significance of such belief is seen not only in large events and famous people recorded by name and place in history, but also in the stalwart lives of unnumbered multitudes, the common people. Though unheralded and unsung, they have lived with courage and died with hope in unshaken confidence in God's guidance. What a host through the ages have found reason to believe that "The Lord is my shepherd . . . He leads me . . ."

II

Now let us turn to the other question. How can we avail ourselves of God's guidance?

God guides us through our best intelligence. Being a God of infinite wisdom, surely He can communicate better with an orderly and alert mind than with a confused and slovenly mind. Two centuries ago Cotton Mather wrote in his diary, "The light of reason is the law of God, the voice of reason is the voice of God. We never have to do with reason that we do not have to do with God, and

our submission to the rules of reason is an obedience to God . . . There in the great God speaks to me." Cotton Mather was a man of his times and he had faults like the rest of us, but here he had a grip on truth. "Thou shalt love the Lord thy God with all thy mind," said Jesus. Whosoever neglects the Christian nurture and discipline of his mind, shuts a door against God. We come to know God's way for us through the exercise of our best intelligence.

God guides us through the influence of other people. He speaks through the inspired wisdom of the Bible, through the treasured insights of the classics, through the best of modern thought which finds its way into print or public utterance. He speaks to us through the understanding and support of friends and family, the counsel of teachers and ministers.

We read the Bible and some passage becomes luminous with special importance for us. It speaks to our need. That is the voice of God. We read a good book or a significant poem and become aware of higher standards; fresh incentive comes for nobler living. That, too, is God speaking.

There is a friend to whom we can open our heart without fear of betrayal or condemnation, sharing with him our confession of faults, our perplexities, our fears, and our hopes. Standing apart from involvement with emotions which may blur our judgment, he can help us see and properly evaluate factors essential to a wise decision. Such a friend serves as a means of God's guidance.

Certainly every teacher speaks for God in so far as he teaches truth, for God is truth. And what excuse is there for a preacher unless he manfully endeavors to speak for God? Of course, at best he is a poor spokesman, but even so there are those who will say they have heard from some Christian pulpit the very voice of God speaking to their mind, heart and conscience.

God guides by the "inner voice." This is not a substitute for direction which comes to us through our own intelligence and the influence of others. It is in addition to them. It is the voice of God speaking directly within our inmost being. We hear it in the prompting of love, the command of conscience, the summons of truth, the appeal of beauty. We hear it in quiet periods of prayer and meditation, in hours of study and searching thought. We hear it when confronting some injustice, when we share someone's heartbreak, or as we ourselves enter the valley of the shadow. But this is certain, the "inner voice" is rarely heard unless we keep our mind open to God through practicing an awareness of His presence, set our will in the discipline of obedience to Him.

Supremely, God guides us by the standards and spirit of Jesus Christ. Everything we believe to be God's guidance must thus be tested. When in doubt, ask, "Would Jesus do this? Is this in keeping with the best I know about Him?" If He smiles in approval, that is the green light. If He does not, that is the warning we should heed.

"The Lord is my shepherd . . . He leads me . . ." That is more than just beautiful poetry from long ago. That is redemptive, living truth for our hearts today. He who is perfect wisdom would be our counselor. He who is perfect love would be our guide. He who is the sovereign of the universe would be our shepherd. "The Lord is my shepherd . . . He leads me."

Is anybody caught in the dark midnight of trouble? Fear not, the Lord is your shepherd. He will lead you. Is anybody standing at the crossroads of some momentous decision? Fear not, the Lord is your shepherd. He will lead you. These words reach out in tenderness and concern to surround all of our needs and hopes and desires. We can trust our lives to them.

OD CANNOT BE LESS

EDWARD W. STIMSON, Dundee Presbyterian Church, Omaha, Nebraska

He who planted the ear, does He not hear?
He who formed the eye, does He not see? Psalms 94:9

Springtime has come with all its elicate beauty, of tender grass and udding leaves, of violets and daf-dils, of forsythia, hyacinth, tulips, nd crocuses, of birdsongs greeting e dew-pearled dawn. Springtime al-ays inspires me to want to preach nature sermon, for it brings clearly to mental focus again the truths of tural theology.

I say natural theology as a contrast revealed theology. Revealed reli-on is that which has come directly m God through the minds of His ophets and seers. Most of the faith the Old and New Testaments is vealed religion, the literary record the inspired thoughts and deeds men who heard the still small ice of God speak within their nds. The great prophetic conscious-sses of the Old Testament, from r spiritual vision is clarified, and raham and Moses to the Second iah and Malachi, were men who ard God speak with the inner ear. us credited his knowledge of moral d spiritual truth to his inner com-nion with His Heavenly Father: have not spoken on my own au-rity," he said. "The Father who t me has himself given me com-ndment what to say and what to ak" (John 12:49).

I

This type of religious knowledge morally conditioned in men of spe-l spiritual sensitivity. Jesus said, hosoever wills to do his will shall ow of the teaching." All whose rts are right with God have some er spiritual understanding and in-ration. But still, some are more ritually minded than others. It is Christian experience that when have accepted Christ as Lord, and scientiously follow Him after the cleansing of our hearts by His grace, we receive the illumination and guidance of His holy Spirit as we pray. This we know as the source of religious knowledge far beyond anything the outer world of nature can teach us.

The systematization of this revealed or inspired truth is the task of revealed theology. But there is also natural theology, the knowledge of God that comes from nature, which can be observed by everyone alike with the five outward senses from tangible experience in the world around us. This requires some inference of the mind, to be sure, for no man has seen God at any time, and, I also believe, no man has heard him with the outer ear. But the knowledge of natural theology is not morally conditioned in the same way. The evidence of experience of the natural world is not withheld from those who disobey God. They may be predisposed to deny the most obvious inference, and use every rationalization to convince themselves that the facts point otherwise because they do not want to face the moral implications they must if they admit that God exists. Yet the facts of nature are there for all to see, and the logical mind of the atheist or agnostic may be challenged directly to give attention to the evidence So I welcome the evidence of nature, and rejoice in the insights of natural theology. Especially in this scientific age, for natural theology welcomes all of the facts disclosed by scientific investigation, and uses the methods of observation, and logical thought closest to the scientific method.

II

Of course, the statement, "He who formed the eye," makes an original

assumption that the eye was created: it did not just happen. The use of the personal pronoun "He" asserts a personal intelligence as the source of creation, and the eye as the tangible evidence.

Now I grant you that in springtime a young man's fancy gazes into a maiden's eyes with something beside and other than a theological or even scientific interest. Yet the eye is more than a thing of beauty and an amatory attraction! It is a persuasive evidence of an intelligent Creator. If anyone doubts the truth of this statement, he should at least make a careful study of the eye; the human eye, or a cat's eye with its special shutter to decrease daylight because of the sensitivity of night vision, or the eagle's eye, most perfect of optical instruments, or the compound eye of the moth or the grasshopper. The optical mechanisms that grow in nature are marvels of complexity, precision and delicate engineering.

NATURE'S CAMERA

We who play with cameras to take colored still and motion pictures can best understand the human eye from what we know of our cameras. For our eyes are a living, colored, three dimensional motion picture taking machine, with parts and functions comparable to all we have had to fabricate for our cameras.

A. A camera is an empty box, dark inside except for the light admitted through a controlled aperture when the picture is taken. An eye is such a box, but spherical, and filled with a transparent liquid called the vitreous humor, admitting light only through the pupil.

B. A camera has a shutter. An eye has a lid, which serves a double duty as a lens-wiper.

C. A camera has a secondary shutter or aperature adjustor by which we may increase or decrease the size of the aperture and the amount of light admitted thereby into the camera. The eye has the iris for this purpose, with circular and radiating muscles to control the size of the opening unconsciously and automatically as we need to admit more or less light.

D. A camera has a lens to focus the light rays on the film at the back of the camera. The eye likewise has a lens, behind the iris, across the pupil. But whereas our cameras must adjust for distance by moving the lens and lengthening the focal distance, the eye focuses or accommodates to distance by altering the shape of the lens.

E. A still camera must be held immovable. A motion picture camera may be moved slowly by hand or by a mechanism. The eye has a complex system of muscles which, as there are four straight and two oblique, fastened to the outside of the eyeball, can turn the eye right and left, up and down, and rotate the eye with a circular motion without turning the head.

F. In a camera the picture is focused upon a film, with a chemical surface sensitive to light exposure. For color photography this is a complex matter. The eye has a retina, with thousands of sensitive nerves which are photo-electric cells. These are the rods and cones, one set for very dim light for seeing at night, with very little color sensitivity, and the other set for daylight, with bright color sensitivity. So the eye can switch over from color, either outdoor daylight or indoors, to hypersensitive moonlight black and white photography, with automatic change of film in a matter of seconds.

G. But when it comes to the preservation of the pictures, the analogy breaks down. In the eye, the sensitive rods and cones transmit their electrical impulses to thousands of nerve microscopic fibers which come together in the optic nerve, which transmits their separate impulses back to the brain where the mind marvellously sees the picture, which it interprets as out in space before the eye. Actually it merges two slightly differen

nages from two eyes to see three-imensionally, and keeps a dim recall-ble image of the scene in what we ll memory. The actual experience seeing and recalling takes place the occipital lobe of the brain.

III

Now when we have studied the e, and marvelled at its intricate echanism, we should ask the cru-al question: where did this come om? Of course, as Christians, we are ady with the clear answer, from od's creative power. But to convince e unbeliever, it is not so simple. We ust ask him, what is the alternative planation?

The alternative is that the eye, ong with all the other parts of each rm of life, evolved by the blind un-nscious response of protoplasm to environment, in this case, to light aves.

Let us be clear that in our Christ-n answer we also assume the pro-ss of evolution. We also recognize at more complex biological organ-ns have developed from lower, mpler forms through a long process er millions of years. But we see nscious purpose in this process, and lieve that God worked intelligently rough the process of evolution to eate all the forms of life we know day. The alternative explanation is at the variations that took place re all blind chance thrusts of life-rce, and that only the fittest varia-ns, adapted to the environment rvived. On this theory the power the universe is blind and unconsci-s. As a classic example of this posi-n here are the well-known words of rtrand Russell: "Brief and power-s is man's life, on him and all his e the slow, sure doom falls pitiless d dark. Blind to good and evil, ckless of destruction, omnipotent tter rolls on its relentless way; for n, condemned today to lose his arest, tomorrow himself to pass rough the gates of darkness, it re-ins only to cherish, ere yet the w falls, the lofty thoughts that ennoble his little day; disdaining the coward terrors of the slave of Fate, to worship at the shrine that his own hands have built; undismayed by the empire of chance, to preserve a mind free from the wanton cruelty that rules his outward life; proudly defiant of the irresistible forces that tolerate, for a moment, his knowledge and his condemnation, to sustain alone a weary but unyielding Atlas, the world that his own ideas have fashioned despite the trampling march of unconscious power." This is the alternative.

Either conscious, purposive intelligence, or blind unconscious power gave the minute capacity to the germ plasm which in each generation provides the characteristics of the eye, and all the other details of the human organism. There is no mathematically certain proof of either one. But Le-Comte du Nouy, the French biologist, calculates that the improbability that chance could produce all these complex, favorable, adaptible variations in perfect timing is practically infinite.

Most rational men, honestly facing this choice, believe the overwhelming probability on the side of a purposively intelligent Creator. And since evolution keeps going on, it points not to just a First Cause, who started the process and went off and left it going, but to a present, continuing Creator still at work in all growth and constructive development.

But even this is not the chief truth of natural theology. Not only must there be a creator, but he must possess at least all the capacities of his creatures.

"He who formed the eye, does He not see?" This may be reassuring or disconcerting to us, that God is everywhere present and always sees us in all we do, depending upon what we are doing. But we should not let our feelings or desires determine our judgment, one way or the other. Surely to form the eye, God would have to know what seeing is. God's way of seeing may be as superior to ours as

the human eye is superior to the pinhole camera, yet certainly He cannot be blind. And if this be true, then every aspect of creation offers a similar insight. God has some capacity comparable to hearing also. "He who planted the ear, does He not hear?" Maybe his hearing doesn't require sound to electrical impulses. We believe that God knows our thoughts even before our words are spoken. Yet if man has ears, God cannot be less than hearing.

Men, God's creatures, have a capacity for knowledge. "He who teaches men knowledge," says our Psalm, "the Lord knows the thoughts of man." He who made the capacity to appreciate beauty in man, and made all the beautiful things of nature, does He not enjoy beauty too?

He who fashioned man's moral nature, with his sense of justice and right, his capacity for conscientious moral growth, must He not be righteous?

He who gave man the capacity for unselfish love, shall He not be loving, despite all the other aspects of nature that seem to belie this deduction?

He who inspired Jesus to go to the Cross as the highest expression of His loving goodness, must He not be a redeeming God of such love Himself?

God cannot be less than anything he has done. The creator cannot be inferior to the creature. Tell that to the Communists and all other modern materialists. Tell it to the proud intellectuals who want to believe that theirs is the only intelligence in the universe. Let us consider its implications for ourselves, for the assurance it gives us of the objectivity of our vital, living faith.

BELIEVING IN GOD

CHARLES L. ALLEN, Grace Methodist Church, Atlanta, Georgia

Lord, I believe. Mark 9:23

"Please tell me how I can believe in God," was a request which came. This friend went on to say: "You talk about God as if everybody knew Him. But I neither know who He is, where He is or what He does. As far as I know, I have never had any conscious dealing with God. In your sermons you say, 'Put your life in God's hands and He will carry you through.' That is like saying to one who has never flown a plane, 'Get into that jet-bomber and fly it wherever you want to go.' I do not doubt the plane's existence or its ability to carry me, but I do know I cannot fly it. As for God, I am not even sure that He exists, and certainly I do not know how to 'put my life in His hands'."

In seeking a plain and straight-forward answer to that request, I turned to the 9th chapter of St. Mark and read it carefully. Jesus and three of his disciples went up on the mountain and there had a marvelous experience. Before the eyes of the disciples Jesus' raiment became shining. He was transfigured before them. Then Elijah and Moses suddenly appeared and they talked together. It was so wonderful that Peter suggested they just stay on the mountain.

But Jesus knew there was work to be done in the valley below. God never gives His power to those who will not use it in service. At the foot of the mountain was a father who had brought his epileptic son. Since childhood the boy had been afflicted. The father had asked the disciples to heal the boy but they could not. Now he asked Jesus.

Jesus said, "If thou canst believe all things are possible to him that believeth." Let's stop for a moment on that word "believe." What do we mean by it? Weatherhead points out that "believe" is used in at least three different senses. A person says, "I believe in the North pole." He may not

ave been there, but he accepts the uthority of one who has been there. nother says, "I believe that two mes two is four." That is something e can reason out for himself. Thus s belief is based on his own intellect. nother says, "I believe the sunshine warm." He has been in the sunshine d felt it. Thus his belief is based on perience. Maybe he cannot explain hy the sunshine is warm, but he nows it is.

Suppose you ask a small boy, a sev-ty-year-old bachelor psychologist d a young man about twenty years d who has just kissed his girl good-ght this question· "Do you believe romantic love?" The small boy ght reply, "Yes, I believe in it be-use my brother Tom is in love." He cepts the authority of his older other. The seventy-year-old bache-psychologist would say: "Yes, I lieve in romantic love. It is a high-complicated emotion released by rtain stimuli, and proceeding main-from the instincts." His is an intel-tual belief. The young man of enty years who has just kissed his l good-night would simply say, "Do Oh, boy!" His belief comes from perience.

I

The belief in God which matters is belief based on what others say, on our own intellectual reason-, but rather is the belief based on r own experience of God, the one t gives us power. Jesus said to the her who brought his son to be heal-"All things are possible to him t believeth." The father replied, rd, I believe; help thou mine un-ief."

He frankly admits to some unbelief certainly his belief was not full complete. Doubtless one reason his unbelief was he had been dis-ointed so many times. His little had been afflicted with epilepsy ce he was a child. Like any father, had left no stone unturned to heal boy. He had carried him hopeful-o every doctor he could reach, but each time he was disappointed. He no doubt had bought every new medicine which had come on the market, but nothing had helped. He had carried him to the church to be prayed for, but with no results. Now he had even brought him to Jesus' own disciples and they had failed. Naturally the father had some disbelief.

It is easy to believe when everything is going well; but when it seems our lives are blocked at every turn, then belief is much more difficult. During my ministry I have talked with many people who had genuine doubts about the existence of God. Yet, in every instance it was a person with whom life had dealt harshly.

A person can have piled up in his life so many sorrows, so many disappointments, so many frustrations, so much bitterness, that after a while the pile gets so high that he can neither see around nor over it. And when that happens, it is normal and natural to begin doubting not only the existence of God, but the existence of anything good. The Bible tells us, "Hope thou in God," but it is possible for the pile of sorrow and disappointment to become so great that we can see no hope and, losing hope, we lose God.

I have had people come to me to talk about God but, instead, I would make them talk about themselves. Jesus did that with this father whose son was sick. He said, "How long is it ago since this came unto him?" That is, "I am interested in your problem. Tell me about it." The very fact that the father found a sympathetic listener, helped to lift the burden.

As I have talked with some about the burdens of their own lives, and seek to express my own interest and friendship, I have seen new belief and faith creeping in. When a person disbelieves in God, the first step is not talking about God, but rather in throwing a warming friendship about him, and helping in some way to

lift the burden which has got him down.

We cannot prove God by argument, but we can make our own lives an argument for God. Discouragement is often the beginning of doubt and unbelief. Encouragement is usually the doorway to God's presence.

II

No doubt one reason for the father's unbelief was the condition of his son. Here was a boy who could not play as other boys could. If he were left alone in the home, he was liable to fall in the fire. He could not look forward to a normal manhood. He could not marry and have a home; it would even be hard for him to make a living. Yet the boy had done no wrong. He was completely innocent.

This father had been told that God made us and that God was good. But if that be true, then how could you explain why a good God would make a child so afflicted? Why would God allow it to suffer all of its life, yet the child had done nothing to deserve it?

Here we have an even greater problem. Not only do we become concerned about belief in God, but also in the character of God. Better to have no God, if He is a bad God. But if we claim a creator God who is good, how do we explain all the evil of the world? If I slipped in the night and set your house on fire, I would be convicted of crime. Yet again and again bolts of lightning come from the sky and burn up people's homes. If I set off a dynamite charge under your house and kill you, it would be murder. Yet the earthquake comes which kills in wholesale quantities. It becomes even more confusing when one feels the evil of his own life and attempts to reconcile it with the existence of an all-powerful God who is good. The problem of evil is one reason why it is hard to believe.

But if, because of evil, we decide not to believe in God, then we have before us an even greater problem. How are we to explain the goodness in the world? For example, one can go to Calvary and, if he centers his attention on the cross with all of its pain and suffering, he might conclude there is no God. One of the thieves who died by Jesus' side did just that. "If thou be Christ," he said. It was really a sneer, an expression of unbelief.

But the man on the other side of Christ fixed his attention, not on the cross, but on the Christ. As he saw Him, he began to believe, and said "Lord, remember me." A man standing by was heard to say, "Truly this was the son of God."

And when we concentrate on the crosses of our own lives, it makes for unbelief. Storms, earthquakes and disease germs produce more despair than faith. But, on the other hand, how do we explain sunsets and music, mothers and laughter, flowers and victories, if we leave out the existence of a good God?

Sure there is evil in the world. Why it is here and from whence it came is not easy to explain. The Zorastrians believed in not one but two gods, and so have other great religions. Hinduism thought of the conflict between reality and illusion; Platonism, conflict between spirit and matter; we think of the conflict between God and Satan. But let us never forget good can and does overcome evil. Faith in God gives us that daring confidence.

GOD'S PICTURE PUZZLE

WILLIAM McLEISTER, 2nd, Beverly Heights United Presbyterian Church, Pittsburgh, P

I remember that on one occasion our children received as a gift a set of three picture puzzles. They came in one box. Fortunately, the manufacturer had put a different color paper backing on each of three puzzles. This enabled us to sort out the pieces when they were mixed together

hink, however, of the frustration hich would come upon our child king one-third of each puzzle and tempting from those pieces to put gether a meaningful picture.

Does not life sometimes seem like at — as if someone had mixed up e pieces of the puzzle and we sim- y cannot get them to fit. Let us back to an ancient text of the first ntury, to a truth of God which still lds today, and consider the theme God's picture puzzle. "Moreover," ys the Apostle Paul, "we know that those who love God, who are call- according to His plan, everything at happens fits into a pattern for od" (Romans 8:28, Phillips).

I

Let us think first of the all-embrac- g providence of God. This is the th which is dealt with by the postle Paul in this great eighth chap- r of Romans. He says that the pieces the puzzle should fit together, that erything which happens in the life a child of God has a meaning and purpose. If we are willing to seek d's will, then we shall see or know faith the purposes of God for us. is is not an easy truth to accept.

If you don't think so, then just walk to the emergency room of the hos- al and stand there in the presence a bereaved widow who says, "Why, y?" Stand with parents after a ung child is snatched from their ving embrace and try to answer eir probing question to you, as their stor: "Why, why has this happened us? What did we do to deserve is?" Attempt to bring counsel and mfort to a family which has given e best of training to all of its chil- n and yet one seems to "bolt the ces" and go off into a life of com- ete contradiction of the standards of e home and the parents say, "Why, y did this happen?" There you see e are up against the doctrine of the ovidence of God.

Is there an all-embracing plan of od which includes all of the things hich happen in this life? The Apos- tle Paul says there is. He says that "all things work together for good to those who love God." Or as the Revised Standard Version gives it, "God works for good with those who love Him." However you translate it, the truth is still the same, namely, that there is a definite overruling by the will of God of the actions that take place on the human level.

This includes both the bright side of life and the dark side of life. We do not have much difficulty working into the picture puzzle the bright pieces of life. When we are blessed with happiness, good health, prosperity, vigor, success, and all the other things of life which are the bright side, the pieces seem to fit nicely into place. However, when we pick up the dark pieces, that is where we are often baffled.

There are two areas especially in this realm of life where the child of God is apt to stumble unless he has strong faith. The first area is that which constitutes what we commonly call acts of God, that is, events happening in our lives which are beyond our own will and the wills of others. Sickness, death, loss, and such events fall into this category. What are we to do as Christians when we encounter these dark pieces of God's picture puzzle?

Let us take bereavement for example. What hope has the Christian in the face of what seems like an untimely death on the part of a much-needed member of a household. Pascal, the great French philosopher and scientist, once wrote a letter to a friend who was bereaved. This man of God, instead of indulging in the rather easy platitudes which sometimes are offered to placate the broken heart of a friend, simply wrote that what happened was part of the providence of God; that event, hard as it was, came at a particular place and time exactly according to the plan of God. His counsel to his friend was to hold on to the doctrine of God's providence and in the midst of

his human tears simply to thank God for His will. That is not an easy prescription to carry out, but it is one which is necessary for us.

The Apostle Paul had planned to take the Gospel to Spain and preach to the people there. He never got to Spain. His journey was interrupted. He wound up in a Roman prison from which he never found an escape but met the executioner's sword. Yet he could write to the Philippian Christians, "The things which have happened unto me have turned out rather unto the furtherance of the Gospel." Was this a mere rationalizing of something over which he had no control? No, it was the facing of facts. In that Roman prison he witnessed to the guards. From that Roman prison went forth many letters which are now books of the New Testament. God overruled that which was beyond the will of the Apostle for good.

Now this teaching does not mean that there is some kind of strange coincidence whereby evil becomes good. This is no fanciful fatalism which says that somehow or other good people will always come out on top and will conquer their troubles. It is not a refusal to face the facts of life. God has not promised exemption to His children from these hard things, but He has promised them that they can have victory over them — that they can rise above them, not in any strength of their own, but in the strength that comes from above.

Let us take another of the dark sides of life, namely, those happenings which are the result of the evil of others about us Here, too, we have no control over these happenings. What are we to do when the evil of our fellow men causes us to enter into places of hardship, suffering, and loss? Are we to become resentful, bitter, and hardened against life? The counsel of God through His Word is that even here we are to look to the will of God and to reserve sentence upon the facts until we have an opportunity to see the long-range plan of God.

The classic example of this in the Bible is the event which took place in the life of Joseph, the patriarch. You recall vividly how in his youth his jealous and evil brothers sold him into slavery. Joseph was torn from a father's love, as well as from the warmth and shelter of a godly home. He went through prison and severe temptation, but he rose to become Prime Minister of Egypt. God effected a reconciliation of that man and his family. You recall how during the famine in Canaan the brothers of Joseph went to Egypt for wheat. There after the reconciliation took place, Joseph's father died and sent a message from his death bed — at least it was reported to be that by the brothers — that Joseph was now to show mercy upon his brothers and not to seek revenge for the evil deeds they had committed against him. Joseph was so stricken by that request that he cried out, "Am I in the place of God? You meant it unto me for evil but God meant it unto good."

Here was a man who had the faith of Romans eight twenty-eight away back in the Old Testament times. Here was one who could look upon the hard experiences which his evil brothers brought upon him and instead of seeking human revenge which would have been quite natural he saw in it all the intervening and all-embracing providence of God and replied with noble, stirring words: "You meant it unto me for evil but God meant it for good." The will of God worked through the jealousy, the hatred, and the evil of those brothers of Joseph to effect good for the entire family. Let us then have the same faith, a faith that carries us through all of these hard places of life.

II

Notice, however, that this faith rests upon a conditioned promise. The Apostle does not say that "all things work together for good for everyone." Rather, he says, "Everything works for good to those who love God and are called according to His purpose."

Now what does he mean? In the first place, he is not delineating two categories of people to whom this promise of God is effective. But he is saying that this promise of God's providential dealing is conditioned by our relationship to God. There is a certain human level on which anyone can turn the bitter things of life into at least a semi-sweet result.

Katherine Mansfield in her writings points out that part of the sting of bereavement and sorrow can be removed if we accept that sorrow and bereavement rather than fighting against it. She says that "everything in life that we really accept undergoes a change." This is true on the human level, but the Apostle Paul is pointing out a change which is much greater than the alchemy which takes place through acquiescence. He has in mind something far greater than this. He is saying in effect that if we love God and God has called us, it is this special new relationship to God which changes the force of adversity in our lives. This is not a general promise that applies to anyone, but it is a promise that is limited to God's children.

Now we said that the Apostle is not setting forth two classes of people. When he says that this applies to those who love God and to those who are called by God, he is thus giving two aspects of the same truth. The relationship of love is always a reciprocal one. There must be two persons involved to have a loving relationship. Therefore, that relationship can be described from two angles, which is what the Apostle is doing here. From the human viewpoint, this promise of God's providence applies to those who love Him. From the divine standpoint, it is limited to those whom God has called to be His children and in that we enter the great mystery of the doctrine of God's sovereign will, His predestination, His calling out of a peculiar people unto Himself. We should not be concerned about the divine aspect of this truth because we cannot probe the mind of God. There are mysteries beyond our searching in God's dealings with the human race, but we can understand very well the relationship of love.

Do you want to know whether you are a called one of God? Do you want to know whether you are predestinated to eternal salvation? I'll tell you how to find out. It is not through your reason, not through any manipulation of proof texts of Scripture. Do you love God? Have you received the expression of His love in the person of His son, Jesus Christ? If you have embraced Him through faith and opened your heart to His presence, you are predestinated to eternal life. You are a called one of God and this promise applies to you. What comfort should be ours, then, to rest upon this great doctrine of the overruling providence of God which reaches into every aspect of our lives and touches us and directs us.

III

In the third place, this is a relationship which is appropriated by faith. We are always thrown back upon faith as the basis of God's dealing with us in all areas of life. If you attempt through human reason to understand all of the things which happen in your experience, the tendency and likelihood is that you will eventually become very embittered with life. You are apt to conclude that life somehow has no meaning and you wonder what it's all about. You are apt to conclude with Gideon in the Old Testament to whom the Lord's angel came and said, "I want you to deliver the land from the Midianites." Whereupon Gideon replied, "If the Lord is with us, why have all these things happened to us?" Gideon could not conceive of God's presence with them because of the hardships which God's people were going through. You may eventually reach the conclusion of that besieged, baffled, and boil-covered Job, who cried out, "Why died I not from the womb?" That's going back as far as you can go "Why

was I ever born?"

I say this is the eventual place to which we are driven if we rest upon human reason. Job's comforters tried to help him on the basis of human reason, but they simply drove him into greater depression whereby he vainly searched his heart for some evidence of unconfessed sin in the past that could account for the evil of the present. This is a common tendency among people today, including Christians. When hardship and tragedy strike, people begin to probe into their background, into their past, looking for some sin that might account for the judgment of God. This is not the Christian answer. Rather, the answer is faith. We must realize that in this life we live and go by faith. Paul says, "We see in a mirror darkly," that is, we only catch the reflection. God's ways are not our ways and His thoughts are not our thoughts. If they were and if we could search the mind of God, then we would be equal with God and faith would have no meaning or purpose or necessity. We must walk by faith and by trust.

The greatest illustration of God's providence is the hill Calvary. There God's son, the son of His love, hung on the cross and in that act of atonement and reconciliation, God at the same time punished sin and yet forgave it. God was at the same time both just and the Justifier. It's a paradox to the human mind, but it's the pinnacle of the truth of God's providential provision for His children. If you have problems, if you can't get the pieces of this picture puzzle of life together, then I would invite you to bring the pieces to the foot of the cross. Bow at Calvary and there on that battlefield where Christ proved triumphant, leave your frustrations, leave your doubts, leave your perplexities, leave your hardships and your fears, and all that cannot fit into place and look up in faith upon the supreme example of God's provision and then hear the answer coming softly across the ages from God to you, the greatest truth in all the universe, namely, 'God is Love."

"Moreover we know that to those who love God, who are called according to His plan, everything that happens fits into a pattern for good." Do you believe that? If you do, you have the greatest thing in life and you are prepared for anything that life may fling at you. If you don't have it then we invite you by faith to put your life in the hands of God and believe that God will put together the pieces of the picture puzzle.

BOOKS FOR PULPIT PREACHING from page

tions are keen and his use of illustrative materials is particularly effective. (Revell, 154 pp., $2.25)

Encyclopedia for Church Group Leaders, ed. by Lee J. Gable, brings together an amazing quantity of quality articles dealing with all aspects of Christian nurture. Leading Christian leaders deal with the essential tasks and main concerns of the church group leader. The more than 130 articles in this well-integrated book are on such subjects as beliefs, understanding children, ways of learning, teaching techniques and goals, group discussion, adult activities, and story-telling. (Association Press, 633 pp., $7.95)

Invitation to Commune by Charles Ray Goff is a personal testimonial of the value and meanings of the Lord's Supper, written in an intimate, stimulating, and inspiring manner and offering fresh thinking concerning the sacrament that too often has mirrored routine thoughts. (Abingdon, 94 pp., $1.75)

Younger preachers ought to be delighted to know of the reprinting after a lapse of many years, of James Hastings' substantial and helpful **The Great Texts of the Bible.** Three v

mes will be published each month ntil the twenty volumes, plus index, ve been made available. This text- l approach, though lacking many the findings and experiences of the present day, does offer expository and interpretative materials of considerable usefulness. (Wm. B. Eerdmans, $75 for set, $4 for individual volumes)

SYMBOLS OF FAITH

from page 2

oss was said to represent Great Bri- n, and the smaller crosses France, rmany, Italy, and Spain in the sades.

The missionary work of the Church sometimes symbolized by the Jeru- lem Cross, with this interpretation: e original Jerusalem Church is re- esented by the large cross and the ur corners of the earth by the small sses.

The Tau crosses, representing Old stament prophecy because T sign s believed to have been made by Israelites on the doorposts of ypt on the night of the Passover xodus 12:22), form a larger cross metimes said to represent the Mosaic Law, which is displaced by the Gospels, typified by the Greek crosses. It would appear to some that this interpretation hardly pictures the displacement of the Mosiac Law in a convincing manner. The small crosses seem to supplement the larger cross instead. If a correction of an older interpretation may be permitted, might one not say that the Tau crosses of prophecy are fulfilled as they form a larger, clearer cross revealed to us in the New Testament?

(The illustration at the head of this article is from Mr. Rest's book, **Our Christian Symbols**, and is reprinted by permission of his publisher, The Christian Education Press, Philadelphia. — The Editors.)

ORTH QUOTING

E. PAUL HOVEY, Congregational-Presbyterian (Federated) Church, Lewiston, Idaho

We are coming to realize that be- use Christ is Lord of his Church, task of his Church is to serve him thought and life, in worship and work. Morever, we are coming see that we could not speak of ving God in this life at all were ot for the fact of Incarnation; that d himself entered into our exist- ce in the form of a servant. In nking about the meaning of Christ- n life today, our eyes turn toward inistry which leads to the cross. Lewis S. Mudge in "The Servant rd and His Servant People"

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In flat contradiction to the gospel peace which Paul preached to the hesians in his letter, we have ght and still are seeking salvation walls. Little wonder that the urches' talk of reconciliation and ace is discredited in the eyes of the ole world and of many Christians. A church that secures herself against the world and against fellow-churches by walls of doctrines and traditions, declarations and "distinctive heritages"; a church that in her worship and common life keeps apart different races, nationalities, classes, and age groups; a church that ultimately believes in a limited salvation, and in hell rather than in God's love for the world — such a church can only learn from Ephesians that the world is right in treating it or by-passing it with the pity or contempt fit for the hypocrite. Paul and his letter to the Christians in Asia Minor stand on the side of those who cannot believe that the wall-church is a true or necessary manifestation of salvation from enmity, captivity, and death. The wall-worshiping church serves an idol. It serves but itself, and is blind to the fact that it makes of itself an almost insurmountable wall

of separation between Christ and the men who are in need of Christ . . . Unless its structure is wrecked from above, it can only be an obstacle in the way of both the needy and of Christ himself. — Marcus Barth in "The Broken Wall" (Judson Press)

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The one thing that can keep a human life strong and steady when it is faced with rigorous demands or deprived of happiness is fidelity to duty. With this comes something which, though it be not happiness, is nonetheless a deep inner adjustment which sustain the individual life's resources. The dictionary has no word for it: it is not peace of mind or contentment, although it is nearer to these than to happiness; and it does have something restful in it. Yet it is not calm, not tranquil, not quiet; and nonetheless, in some very final sense, it is repose.

Duty can be done in unhappiness just as well as — sometimes better than — in happiness . . . "Duty" is not a pleasing word to modern ears — but it must become an acceptable one. Better than that, we must learn how greatly duty can transform us and multiply our spiritual resources. — A. Powell Davies in "More Lasting Than Happiness"

* * *

The root of the matter, if we want a stable world, is a very simple and old-fashioned thing, a thing so simple that I am almost ashamed to mention it for fear of the derisive smile with which the wise cynics will greet my words. The thing I mean is love, Christian love, or compassion. If you feel this, you have a motive for existence, a reason for courage, an imperative necessity for intellectual honesty.

— Bertrand Russell

* * *

Pride is faith in the idea that God had when He made us. A proud man is conscious of the idea, and aspires to realize it. He does not strive toward a happiness, or comfort, which may be irrelevant to God's idea of him. His success is the idea of God successfully carried through, and he is in love with his destiny. — Isak Dinesen in "Out of Africa" (Random House)

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To love the good in people around me, and to avoid the wicked . . . to enjoy my good fortune and to bear my ill . . . and to remember to forget — that has been my optimism. It has helped me to live. May it help you too. — Andre Maurois in "To an Unknown Lady"

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Love is an ocean of emotions, entirely surrounded by expenses.

— Thomas Robert Dewar

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Worry is interest paid on trouble before it falls due. — Wm. Ralph Inge

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I have never heard anything about the resolutions of the Apostles, but a great deal about their Acts.

— Horace Mann

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Men wish to be saved from the mischiefs of their vices, but not from their vices — Ralph Waldo Emerson

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Broad-mindedness is the result of flattening high-mindedness out.

— George Santayana

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Friendship will not continue to the end which is begun for an end.

— Francis Quarles

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Friendship is almost always the union of a part of one mind with the part of another; people are friends in spots. Friendship sometimes rests on sharing early memories as do brothers and schoolfellows, who often, but for that now affectionate familiarity with the same old days, would dislike and irritate one another extremely. Sometimes it hangs on passing pleasures and amusements, or on special pursuits; sometimes on mere convenience and comparative lack of friction in living together. One's friends are the part of the human race with which

se can be human.
— George Santayana

* * *

We shall be made truly wise if we made content: content, too, not ly with what we can understand, t content also with what we do not derstand — the habit of mind which eologians call, and rightly, faith in od. — Charles Kingsley

* * *

Finish every day and be done with You have done what you could. me blunders and some absurdities doubt crept in. Forget them as on as you can. Tomorrow is a new y. Begin it well and serenely with high a spirit to be cumbered with ur old nonsense. This day is all that good and fair. It is too dear, with hope and invitations, to waste a ment on the yesterdays.
— Ralph Waldo Emerson

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There is only one way to get ready immortality, and that is to love s life and live it as bravely and erfully and faithfully as we can.
— Henry Van Dyke

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God has not given us vast learning solve all the problems, or unfailing sdom to direct all the wanderings our brothers' lives, but He has en to every one of us the power be spiritual and, by our spirituality, lift and enlarge and enlighten the es we touch. — Phillips Brooks

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Prayer is the most powerful form energy that one can generate. The luence of prayer on the human nd and body is as demonstrable as t of secreting glands. Its results be measured in terms of increased ysical buoyancy, greater intellect- vigor, moral stamina and a deeper derstanding of the realities under- g human relationships. True pray- is a way of life; the truest life is rally a way of prayer — Dr. Alexis rrel

* * *

t takes wit and interest and energy to be happy. The pursuit of happiness is a great activity. One must be open and alive. It is the greatest feat man has to accomplish, and spirits must flow. There must be courage. There are no easy ruts to get into which lead to happiness. A man must become interesting to himself and must become actually expressive before he can be happy. — Robert Henri

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Think like a man of action and act like a man of thought. — Henri Bergson

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So much of our lives is meaningless, a self-canceling vacillation and futility. We strive with the chaos about and within, but we should believe all the while that there is something vital and significant in us, could we but decipher our own souls. We want to understand. "Life means for us constantly to transform into light and flame all that we are or meet with." We are like Mitya in "The Brothers Karamazov" — "One of those who don't want millions, but an answer to their questions." We want to seize the value and perspective of passing things and so to pull ourselves up out of the maelstrom of daily circumstance.

We want to know that the little things are little, and the big things big, before it is too late. We want to see things now as they will seem forever — "in the light of eternity." We want to learn to laugh in the face of the inevitable, to smile even at the looming of death. We want to be whole, to coordinate our energies by harmonizing our desires, for coordinated energy is the last word in ethics and politics — and perhaps in logic and metaphysics, too . . . Truth will not make us rich, but it will make us free. — Will Durant in "The Pleasures of Philosophy"

* * *

Great men speak to us only so far as we have ears and souls to hear them — only so far as we have in us the roots, at least, of that which flow-

ers out in them. We, too, have had the experiences they had, but we did not suck those experiences dry of their secret and subtle meetings: We were not sensitive to the overtones of the reality that hummed about us. Genius hears the overtones — and the music of the spheres. — Will Durant

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What if it is for life's sake that we must die? In truth we are not individuals; and it is because we think ourselves such that death seems unforgivable. We are temporary organs of the race, cells in the body of life; we die and drop away that life may remain young and strong. If we were to live forever, growth would be stifled, and youth would find no room on earth. Death, like style, is the removal of rubbish, the circumcision of the superfluous In the midst of death life renews itself immortally. — Will Durant

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The first social obligation of any man is his own education. We have two educations — one from teachers, the other we give ourselves. This last is the real and only education of the people — one gotten from life, from affairs, from earning one's bread; necessity, the mother of invention; responsibility, that teaches prudence and inspires respect for right.

Education is the organization of knowledge into human excellence. It is not the mere possession of knowledge, but the ability to reflect upon it and grow in wisdom. Education has one thing in common with religion. One must come to it with clean hands and a pure heart or one can never know the secret power of it. It is a spiritual revaluation of human life. Its task is to reorient the individual, to enable him to take a richer and more significant view of his experiences to place him above and not within the system of his beliefs and ideals Education gives men a new intellectual discipline and a new world view With education comes a new hope for the race. Mankind needs only learn the laws of wisdom and obey them to become wise and happy and good. Education dispels ignorance and superstition and sets the mind free.

Education is the art of making living itself an art . . . One does not "get" an education anywhere. One becomes an educated person by virtue of patient study, quiet meditation intellectual courage, and a life devoted to the discovery and service of wisdom. Education requires time . . In a sense no living person is yet educated, for the learning process is never completed. — Leon Gutterman Wisdom, May 1958, Vol. 3, No. 25

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Thank God every morning when you get up that you have something to do which must be done, whether you like it or not. Being forced to work, and forced to do your best, will breed in you temperance, self-control diligence, strength of will, content and a hundred other virtues which the idle never know. — Charles Kingsley

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An exaggeration is a truth that has lost its temper. — Kahlil Gibran

NENIEN C. McPHERSON, JR.
ARTHUR H. KOLSTI
CHARLES L. SEASHOLES

ETTING THE MOST OUT OF MARRIAGE

NENIEN C. McPHERSON, JR., Grace Methodist Church, Dayton, Ohio

Ralph Waldo Emerson once re-rked that mariage was an open estion. For from the beginning of ne those who were in wanted to get t and those who were out wanted get in. It may not be quite that d, but there are facts in the Amer-n picture that seem to point in that ection.

The United States has a very high rriage rate, perhaps the highest of country in the world. In 1946, high peak, there were 2,900,000 ples joined in marriage. The next r fell only a little behind with ut 2,000,000 couples. The present e is lower, being about 1,500,000 rriages a year, but this decrease largely due to the sharp decrease births during the "Depression urs" of the thirties. Since 1940, the th rate has been increasing annual-and the marriage rate will begin to nb again soon. Three-fourths of the n and three-fifths of the women in United States are married before y are thirty years of age. That is encouraging side of the picture: rriage belongs to our pattern of life l for most people marriage is not y a possibility but a realization.

On the other side of the picture is alarming increase in divorces. The e in this country has increased 500 cent since the War Between the tes. In 1904, one out of every eight rriages ended in divorce; by 1924, ratio was one out of six; since 4, at least one out of every four rriages has gone on the rocks. If present trend continues it will be very long before one-third of American marriages ends in fail-

Divorce, however, is only the nega-side of marriage. We stress it too much and have let it become too much a part of our pattern of life. A footnote in a pocket-size magazine made a wisecrack recently to the effect that soon a bride will be married with a wedding certificate in one hand and a bill of divorcement in the other so in case she doesn't like her husband she can send him back home before the honeymoon is over. It isn't quite that bad yet. And we ought to give our attention to the factors that will make for success in marriage and remember the greater number of marriages are successes rather than failures.

I

Ours is the Christian approach. What does Jesus teach about marriage and divorce? What is the Christian point of view? There is confusion at this point. There are branches of the Christian Church that say: under no condition shall there be a divorce, or no divorced person shall ever marry again. There are other churches that make an exception in case of the infidelity of either member of the marriage contract. Some refuse to marry divorced persons, but get around their own rule by recognizing annulments which declare in effect there has never been a marriage; often this leaves the children of such a union in an embarrassing status of illegitimacy; at best it is a verbal subterfuge that makes a new legalism out of the teachings of Jesus.

What did Jesus teach about marriage and divorce? The scripture lesson, Mark 10:2-9, is different at one important point from the story given in Matthew's Gospel. In Mark's account Jesus is concerned about the positive side of marriage. The ques-

tion of those who came to him was with regard to divorce, but Jesus quickly turns it to the positive question of what marriage ought to be and holds up a very high ideal. He remembers that great honor is due to parents, but from the beginning of time God has created the human race male and female; therefore, a man shall leave his father and his mother and cleave to his wife, forsaking his home and making a new home — not for a little while, not on a temporary basis, but forever: "Those whom God has joined together, let not man put asunder" (Mark 10:7-9). In saying this, Jesus was setting aside the whole Mosaic Law with regard to marriage and divorce.

The essence of the Jewish conception of what a man might do to rid himself of his wife is to be found in the 24th chapter of Deuteronomy: "When a man taketh a wife, and marrieth her, then it shall be, if she find no favour in his eyes, because he hath found some unseemly thing in her, that he shall write her a bill of divorcement and give it in her hand, and send her out of his house. And when she has departed out of his house she may go and be another man's wife." (Deut. 24:1-2).

That is to say, there is a way of terminating the marriage relationship, and it can be done on the part of man only — the woman has no rights. The man can merely give her a statement to the effect that he now divorces her, leaving them both free to remarry. Even then, the Mosaic Law represented an advance in the fellowship of a man and his wife. For in the days before the Mosaic Law if a man grew tired of his wife, he merely sent her away without any bill of divorcement. The Mosaic Law at least brought about some legal arrangement for getting rid of one's wife.

There were three Jewish interpretations of the Mosaic Law in Jesus' day: The School of Shammai taught that the only reason a man could ever divorce his wife was because she had been untrue to the marriage vows. The School of Hillel made a much broader interpretation. They took the phrase, if she has done some "unseemly thing," to mean any failure in domestic duties: The wife may have merely burned the bread or put too much salt in the soup. There followed a little later an interpretation by Rabbi Akiba of another phrase out of the same Law, "if she find no favor in his eyes," to mean that if the husband has found a more beautiful woman than his wife, he can divorce her and take unto himself the woman he now desires. Thus, if one accepts this interpretation of the Law, there is no stability in the marriage tie from the point of view of the husband. The wife still has no right of choice and no legal way to restrain her husband from destroying the marriage bond and no way to dissolve the marriage herself.

When Jesus declares his position he offers no compromise. He holds a high ideal in terms of God's purpose. He puts men and women on the same terms. This is one of the distinctive advances in Christian teaching. Man and woman are now equal with regard to the marriage relationship and are destined to be equal in every way. But the uncompromising attitude of Jesus as represented in Mark does not present the position generally accepted by the Christian Church. Matthew makes an exception. He has Jesus say that a man may not divorce his wife except when she has been guilty of adultery or unfaithfulness to the marriage vows.

Paul goes even a step beyond that. If a person is married to a Christian and does not wish to remain with that Christian because they do not share the same religious faith, they may get a divorce, either one of them (I Cor. 7:15). In that case the Christian is free to marry again. That is a more liberal interpretation of the whole question of divorce than the single exception of unfaithfulness to the marriage vows.

We come to the point where it is cessary to discover a sound basis interpreting scriptual teaching. e cannot make a new "legalism" out Christianity; men have tried to do down through the ages, but it is un- nd and untrue to the basic spirit the Master. For example, why do overlook such a statement as: esist not evil" or "If a man takes r coat, give him your overcoat as ll" or "If a man forces you to go mile, go with him two miles." No has ever suggested that we ought make legislation out of these. That, say, represents an ideal point of w. The same thing, certainly is true h regard to Jesus' teaching of the ys in which the marriage bond may dissolved, or the question as to ether it can be dissolved at all. r Christianity always insists that se who would be the followers of Christ should develop an intel- nt judgment of their own. The de here as elsewhere is the Christ- standard of value: the welfare of sons. There are certainly times en, in the light of the Christian ndard of value, the most Christian ng that could happen to a man and oman is for them to get a divorce. be forced to live together would "hell" on earth, and God never nted any man or any woman to live that condition here or anywhere e. Each individual situation must judged in the light of the Christian ndard of values. What does this do the persons involved? What does lo to the children, if there are dren? What does it do to the per- alities of the two individuals who married? Under certain condi- ns divorce seems to be the Christ- solution. For that reason, some s who are ministers do not hesi- to perform the wedding cere- ny which unites a divorced person someone else, where it seems the orce was granted for good reasons.

II

How can we get the most out of rriage? That is our concern and not the negative side of how individuals can get out of marriage once they have gotten into it.

First of all, we ought to understand what marriage is and what we have a right to expect in the marriage relationship. One of the reasons so many of our marriages go on the rocks and end in the divorce courts is because men and women are expecting the impossible. When they don't find it, they are disillusioned; and having expected the wrong thing, they take what seems to be the easy way out. It is never an easy way, for it radically disturbs the emotional life of a man and a woman so that they are never quite the same again for the marriage having failed.

Most of us seem to believe in the "fairy tale" conception of marriage. You know what it is. Prince Charming comes along and finds Sleeping Beauty. He gives her a kiss that wakes her up and they get married and live happily ever after. Life isn't like that, for the simple reason that the two people who get married are not perfect human beings and it would take perfect human beings to make a perfect marriage. What is being suggested is that there is something much more to marriage than this romantic conception of love.

The whole concept of romantic love as the foundation of marriage began in the age of chivalry when "knighthood was in flower." And there are some rather strange paradoxes and contradictions involved here. The fair lady, for example, to whom the knight swore allegiance and promised to defend with his life was usually somebody else's wife. Marriages were not made on the basis of romantic love. They were arranged. Romantic love was an invention of the upper social groups in Europe. Marriages were arranged on the basis of certain other factors determined by parents or guardians. Romantic love might come later, but such love did not always come. Seldom were two people married because they had fall-

en "head over heels" in love with each other. Such love was more often found outside wedlock during this era.

We ought to realize that even in our own day when a man and a woman stand before the altar in the sight of God and the presence of the witnesses gathered to be united in marriage that the wedding ceremony is just the beginning. From that point on their real marriage must be worked out. Marriage is one of those things, like so many other valuable things in life, that we can never completely work out so that we can forget about it and take its success for granted. Marriage is something that we are continuously winning or losing from day to day. It is growing stronger and better or drifting toward the rocks of disillusionment and failure. There should be perpetual improvement in the marriage relationship, even for those who have been married fifty or sixty years. When two people have walked together down life's road for a long, long time, even so the question ought not to be: Is our marriage a success? but rather: What next step can we take to make our marriage better than it is? We should never be contented to take the relationship for granted, never be satisfied that we have probed all the depths of the possibilities in this most sacred of all relationships between a man and a woman.

Romantic love, therefore, is not enough, though it is an indispensable addition to the other necessary factors. Romantic love suggests that love between a man and a woman is primarily something of a physical and psychological nature, whereas true love between a man and a woman is of a spiritual nature first of all or it can never endure. There must be something more than love if love is to last.

Walter Lippmann, in his **Preface to Morals**, put it like this: "The emotion of love is not self-sustaining; it endures only when the lovers love many things together and not merely one another." One of the reasons why marriages where children come into the home have a better chance of enduring than marriages without children is the fact that now these two people have something else to love together rather than merely to love each other. It is a fact that there is a much higher rate of divorce among childless couples than among those where there is at least one child in the home.

George Bernard Shaw, in his rather odd way, had this in mind when he wrote something about romantic love which rather startles us but which has a germ of truth in it: "When two people are under the influence of the most violent, most insane, most delusive and most transient of passions they are required to swear that they will remain in that excited, abnormal condition continuously until death do them part."

Well, we must always allow Shaw some privileges the rest of us wouldn't take, but it does seem to be true that the type of romantic love which centers two people upon themselves and which causes each to ask, "What can I get out of it?" is never a sufficient foundation for an enduring and happy marriage.

III

Success in marriage depends upon many things: honor and integrity and faith in God, even active membership in the church. Men and women whose marriages are blessed by the Church and who take their church membership seriously and participate in the fellowship, which the Church is, have a much better chance of their marriage enduring. Faith in God releases power for high and noble living. It is the strongest foundation for any human relationship, especially one as intimate as marriage and so dependent on unselfish "give and take."

A sense of honor and loyalty and duty are necessary to the achieving of all the glorious possibilities wrapped up in the marriage relationship. The

st be acceptance of the truth the
h Century English poet, Lovelace,
claimed in these lines:
I could not love thee, dear, so
much
Lov'd I not honour more."

uccess in marriage comes, there-
e, by putting the partnership above
e's own selfish interests. One does
ask: What can I get out of it?
rather: How can we together so
re our lives that the richness and
fullness of this relationship shall
us to a height that we could have
er attained by ourselves? This
es not mean the absence of dis-
eements, for they are bound to
me; nor does it mean that the two
ll go smoothly down life's road
never have a quarrel. Occasional-
somebody says to me: "We've been
rried twenty years and we've never
a cross word." I always know one
two things is true: either they're
g, and that's what I usually sus-
t; or life has been very, very dull
monotonous for that couple.
ey've never had the joy of having
good, first-class "fuss" and making

When we married, if you will let
be very personal, my wife's moth-
gave us some advice that is a good
ding principle: "Never go to sleep
night while you are still angry."
're bound to get angry sometimes,
're sure to have misunderstand-
s. Don't "clam up" and refuse to
k about it. That is about the worst
g a person can do. Be willing to
k. Perhaps you'll get a little heated
metimes and you will say sharp
ds you will regret later; but if you
ahead and talk it out and never
o sleep while you're mad, you will
over a solution and know the fun
"making up" again. This same wo-
n, for whom I have such high re-
ct, gave us a little poem of four
es at the same time:

Even the kindliest and happiest
pair
Will have occasion to forbear,
And something every day they
live,
To pity and perhaps forgive."

That's a true insight into life and the following of that principle will save any couple from expecting too much and many disappointments.

When one has lived together for awhile and joys and sorrows are shared there comes deep understanding and that glorious experience of being able to communicate without having to use words. There should come an intimate response of spirit to spirit as difficulties are faced and joys shared. There will also be frankness and appreciation and kindness — real companionship — a basic need and one of the major reasons why most of us get married. Romantic love will come perhaps, but companionship is even more important. To know that there is one person in all the world who believes in us tremendously when everybody else seems to have turned against us, to know that one person has great faith in the possibilities that are within us, is to give one the highest incentive to noble living and worthy achievement. To have that experience is to know marriage at its best.

"Consider, dear, this oneness born
of years,
And small things shared, like break-
fasting at eight,
Or reading late;
The little quarrels and the quick-
dried tears . . .
Dear, we have done,
And seen and known so much to-
gether —
Enough to keep us strong in any
weather."

If one enters the marriage relationship concerned less about what he can get out it, concerned more for the partnership than for himself, his will be an enduring and happy home, for it shall be built on the foundation of loyalty and love, honor and faith in God which alone can avail, as a sound basis for this highest of human relationships.

WHAT MAKES HARMONY IN THE HOME?

ARTHUR H. KOLSTI, First Congregational Church, Indianapolis, Indiana

Put on love, which binds everything together in perfect harmony.
Colossians 3:14 (RSV)

In recent months and years we have had a flood of the "how-to, where-to, and when-to" type of books for parents. The modern writer of one of these books would look upon Saint Paul as a novice in the field of family relations. In his letter to the Colossians, the apostle touches upon the place of the home in the Christian scheme of things with a few brief remarks about household duties.

His remarks seem rather meagre, especially when we compare them with the current flood of advice directed at the family. In our house it is the custom for the children to eat their lunch while watching Uncle Buckey on television. Following Uncle Buckey there is a brief program entitled, "Time for Baby." I happened to be in the room one day as the program came on, so I paused to watch. The subject of the day was, "How to give baby a bath." The young lady instructor, dressed in professional white, proceeded to delve into all the details: how to hold baby, how to hold your elbow at the right angle, how to test the water temperature, how to provide for the free use of one hand, how to do this, and how to do that. I could not help thinking, "How we love to complicate our lives. Even the elemental habits of life become the subject of exhaustive analysis and discussion."

I do not mean to belittle the large volume of this "advice to parents" literature. Many such books and discussions have made wonderful contributions to our understanding of the family. Certainly high on our list of concerns today will be concern for the health and stability of the family. The family is the first foundation-stone of society, the first frontier of the Christian faith.

But I do mark one reaction engendered by the wealth of advice directed at parents. Call it an anxiety, a feeling of inadequacy engendered in the sensitive parent. We are parents. We read about juvenile delinquency. We wonder about "rock and roll." We know that when our youngsters are in high school they will be open to all sorts of influences. And we worry. Along the way, we have absorbed a certain amount of popular psychology. We've heard that some types of discipline may be bad, and we wonder about that. We develop a tinge of guilt because it is continually shouted in our ears, "There is no youth problem; only a parental problem." We want our children to love and respect us, yet how do we win their approval?

This anxiety is reflected in many little things. Here is the mother who allows her small daughter to call her by her first name in the attempt to create companionship. Here is the parent who lets fears about the future crowd in upon her. Here is the father who grants his son an over-liberal allowance. Here is a ten year old boy who comes home with an adverse remark about Sunday School. All these little signs indicate that at times we are not sure of ourselves and doubtful about our efforts.

I

Now, I am by no means wise enough to set down a blue print for the handling of your family problems. But I would remind you of this: We are Christian people. We may not know all the answers, but we have a reservoir of unseen resources. We live our lives against the backdrop of God's mighty act in Jesus Christ

e believe that the home is one of Divine Orders of Creation through ich the love, power, and work of rist are made visible in the com- nity of man.

The Christian home is the first ntier in the Christian life in this rld. If you will read Paul's letter the Colossians, you will note that dwells first with Christian belief theology, and then, as he writes, begins to make the practical ap- ations as they touch church, home, community. He is simply trying tell the Colossians that their ristian faith will make a difference heir individual lives and in their nes.

o, consider this matter of harmony the home. We do not know the dition of the homes in the city Colossae, but we are familiar ugh with the condition of the nes in our own community. We w that this is no unimportant mat- this matter of harmony in the ne. A present concern of ours is order and stability of the home.

efore proceeding, take a look at word harmony. As we use it, t sort of harmony do we have in d? There are several ways to te harmony that might not be ways St. Paul had in mind.

here is, for example, the harmony he doll house. When we look at a house, we note that all is in order rding to the mind of its mistress. asionally we enter a home where sort of harmony prevails, an order ted by the overriding will of one mber of the family. We get a kle out of the comic strip charact- iggs, who has to sneak out to Din- loore's to get his corned beef and bage. But, in real life, it is an oc- on for sympathy when we meet man who says, "My wife will not me do this or that in the house." rwardly, this home has harmony, drapes are neatly in place, the covers are unruffled, there are no s on the floor. But what kind of harmony is this whose price is the curtailment of one's freedom to be oneself in one's own home? Here is the harmony of the doll house.

Then there is the harmony of the police state. Here harmony means conformity to the will of one member of the family. Harmony is enforced by fear and obedience evoked by terror. As one man remarked, "I always have the last word in my house and that word is — yes, dear." Here is the harmony of the police state on a miniature scale.

We could mention other ways of creating harmony. But turn now to the sort of harmony Paul had in mind. If asked to define the sort of harmony that ought to prevail in the Christian home, I would say this: "The perfect blend of discipline and freedom that allows each member of the family to develop as a child of God within the mutual relationship of love, respect, and understanding." For the key to this kind of harmony, turn to our text: "Put on love that binds everything together in perfect harmony." What kind of love? The love of God revealed in Jesus Christ. Here is the starting point in the Christian home. And for us, the question is changed. It is not, what makes harmony in the home? but who makes harmony in the home? The answer is Jesus Christ.

The cornerstone of the Christian home is the love of Christ. Here is the love that brings harmony into the home because it first brings harmony into our individual lives. In so many ways our homes are the reflections of ourselves. If we are arrogant and unforgiving persons, that will be reflected in all our personal relations. If we lack strong loyalties and principles, then our home relationships will be marked by drift and indecision. If we are not sure of ourselves as persons, we will not be sure of ourselves as parents. If we have no reverence for personality, we will blight all our personal contacts. If we consider material things the stuff

of life, then these are the values we will import into our homes.

In his letter to his Galatian friends, Paul listed what he called the fruit of the spirit. These are the gifts of Christ. "But the fruit of the spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self control; against such there is no law." Bring these ingredients into your marriage, and you have got the makings of a happy, fruitful home life.

II

So, Paul reminded his Colossian friends: "Wives, be subject to your husbands. Husbands, love your wives. Children, obey your parents in everything, for this pleases the Lord." In other words, he was stressing the role of mutual self-sacrifice in the family circle. We can spell it out a bit further by saying that the love of Christ brings dedication, meaning, order, and resources into the home. Consider these in order.

The love of Christ brings the dedication of the family to an end beyond itself. Doesn't the Bible teach us that the family fulfills its purpose when it becomes a vehicle for the purposes of God? The book of Genesis is simply the story of the famiy of Abraham. The important accent of the story falls on what God accomplishes through the family. We, of course, think at once of Jesus. In the background of his life rests the simple home at Nazareth.

I wish we could erase the heresy that Christian education is the job of the church only. Actually, the prior task belongs to the family. In the early church this was especially true, for the church was poor and held little property. Christians gathered in homes to worship and in a sense every home was a little church within the big church. In this very letter to Colossae Paul sends greetings to "Nympha and the church in her house." Do you dare to think of your home as a little church?

Have you ever made this observation about our conversation? With what ease most of us can talk abou the intimate details of our body – heart, lungs, liver, blood pressure. Bu with what shyness do we speak o our spiritual lives — prayer, God Jesus, our spiritual problems. I recent ly had occasion to dine with a grou of ministerial friends. At our tabl with us was one of our local doctors As is the trend whenever a doctor i present, conversation eventually turn ed to the subject of health. One ma began to discuss his diet, anothe described at length his recent bou with the flu, and another spoke c vague aches and pains he had notice recently. I asked our doctor frienc "Have you ever noticed how the cor versation turns to health whenever doctor is present?" "Yes," he replied "that's the cross we doctors have t bear. You ministers are spared. Peopl just do not talk about God."

Make your home a church. Mak God, Jesus, and the Bible a natura part of your conversation. Don't le your children grow up with the notio that these topics are reserved fo church. Bring dedication into you family circle.

The love of Christ also gives mea ing to our family relationships. W understand what fatherhood mean We know what motherhood involve Because Jesus did not hesitate to ca God, "Father," we get a clue towar his probable feelings about Josep and we get a staggering idea of th responsibility of human fatherhoo Because behind Jesus there stan the figure of Mary, we get a view motherhood in its noblest dimensio Mary from the start associated he self in motherhood with the creati purposes of God and held the hom together through years of poverty Her love followed this strange S of hers to the very foot of Calva Sometime go through the Gospel a trace the relations of Jesus and Ma You will find it a perfect expressio of mature adult love in an atmosphe

freedom and respect. The story of us Christ enriches and expands our a of motherhood.

Are you ever annoyed by all the eens crowned in this democracy of rs? There are movie queens, Rose wl queens, convention queens, state r queens, apple blossom queens, l so on and on. The crowns go on wrong heads for the wrong rea- s. The real queens in our society those faithful Christian mothers o with love, sacrifice, and devotion side over their households. There o beauty in a woman that can pare with the beauty of Christian aracter. It is our faith that someday d Himself will put the crowns on right heads for the right reasons. me, ye faithful ones, receive the wn of life."

s the love of Christ brings mean- to family relations, so it also gs into the home the order secur- by standards, principles, and loyal- . Christ becomes the standard of home. Much of the moral drift in home results from an absence of ndards. Our problems of discipline the home are lessened when we e a moral backbone. These stand- s will eventually rub off on our ldren. If you saw the film, "Rebel thout a Cause," you may recall s scene. The boy had been chal- ged to take part in a dangerous e played with stolen cars. Within felt the action to be wrong, yet re was no counter force to offset crowd pressure. As he left the se, he met his father. Actually the wanted his father to stop him. t the father was a weak man, and failed to supply his son with the essary conviction. In our homes, Jesus Christ can give us firm convictions and standards.

And lastly, the love of Christ can bring resources beyond our own power into our homes. That is why I commend to you the practice of family prayer. Not because it is the pious thing to do, not because this will be a good teaching device, but simply because we believe that God answers prayer. The simplest place most of us can start is at the table, especially during the evening meal when the family is likely to be together in a relaxed atmosphere.

Have your children ever heard you pray? Have you ever prayed together as husband and wife, mother and father, parent and child, each voicing before God his hopes and aspirations for the other? This will add something to your home life.

Do you recall the news story of the family travelling at night and caught in a cloud burst? All four were swept out of the car, through a huge culvert, and then spewed out in shallow water. Another motorist stopped and aided in their miraculous rescue. Later the father returned to see the place of the incident. His remarks are significant: "We could not believe it. All the water was gone and there was a tiny stream running through the culvert. It was like waking from a nightmare. We stopped right there for the first family prayer we ever had."

In this modern world there are countless currents swirling in upon our families. Perhaps through their very awesomeness we will be led back to the family altar. Only Jesus Christ and His love will hold our homes together.

YOUNG MAN WHO HAD A GOOD MOTHER

CHARLES L. SEASHOLES, First Baptist Church, Dayton, Ohio

An ad reads: "Young man, good lth, well-educated, bilingual; de- s position, companion-secretary to er man. Can take dictation. Will travel. References."

The ad is seen by a man looking for just someone like that, an older man, a roving ambassador to foreign coun-

tries where travel is hard and perilous, who needs to keep up his considerable correspondence while on the go, doing some of it in his own hand but needing someone to write letters for him. So they make a connection. So it might be today.

There was no ad like that, but there was a young man like that, and there was an older man who needed a young man like that to be his companion-secretary. The older man, the roving ambassador, was Paul, and the younger man was Timothy, who had all those qualifications we put into the alleged ad and was well recommended. The best recommendation of all was that he was a young man with a good mother.

And grandmather, too, Paul wrote. "I am reminded of that genuine faith that resided first in your grandmother Lois, and then in your mother Eunice." A good family heritage was what Timothy had as his best recommendation. The mother was herself good, and, of course, good to him, but more than that she was good for him. The reason for it all was basically faith, genuine faith.

I

It was genuine Jewish faith at first, for his mother was a Jewess and his father, probably dead at the time, a Greek. Timothy was thus bilingual and could go anywhere in the ancient world. The sincere Jewish faith, if followed, would enjoin what is called the Shemah by the first Hebrew word in the call of the Hebrew people to worship, "Hear O Israel; the Lord thy God is one God, and thou shalt love the Lord thy God with all thy heart and soul and mind and strength. And these things shalt thou teach diligently to thy children, speaking of them when you are at home and when you are on the road, when you rise up and when you lie down."

This faith became Christian faith, probably on Paul's first journey to Lystra and Derbe. The mother surely and possibly the grandmother and ultimately Timothy himself became Christians. The story of the Compton brothers, so eminent in science and college life, is that of the influence of their mother Otelia Compton. One of her sons says that on the inside of the wedding ring, given by the father to the mother, are these words, "Each for the other and both for God." The heritage was so faithfully held and transmitted that, as someone has said, the unwritten motto for the generation of parents and sons is "Each for the others and all for God."

Eunice, the mother, could not guarantee that her own sincere faith would become Timothy's. He had to respond and make it his own. But she did her part in predisposing him to it. James Gordon Gilkey inscribes one of his books in these words: "To my mother who made God a reality to all her children."

Timothy, who had this literal family lineage of faith, then entered into a new kind of family relationship Paul indicates it when he writes "My son Timothy." Paul was not lineally his father, but there was a relationship in Christian faith and service of spiritual sonship of Timothy to him.

II

We have seen that Timothy was to be a companion-secretary to Paul. The secretary relationship in other realms has often developed into what you might call a secretary-son relationship. Oliver Wendell Holmes, as Justice of the Supreme Court, had a succession of brilliant Harvard Law School graduates as his secretaries and his "sons." One of them was Felix Frankfurter who then went back to Harvard and sent other students of his to have this same secretary-son relationship to Holmes. John Foster Dulles served in this kind of relationship to his own uncle Robert Lansing, who was Secretary of State for a time under Wilson and, of course, his grandfather Foster was Secretary of State.

Religious leaders like John R. Mott have had their succession of secretaries who became men committed to the cause, and Sherwood Eddy ha

Abernethy and Patrick Malin, later taught at Swarthmore and ow director of the American Civil erties Union.

here were some particulars about relationship of Paul and Timothy his kinship in Christ. The first may ound in the words "my son whom ave begotten in the faith." Many that Paul was the instrument of othy's own conversion. Then Paul aks of Timothy as "serving with in the Gospel." He does not say ing **me.** The relationship was not rnalism but partnership, for the r man was content that Christ ld be the only master of the ger man.

hen Timothy shared Paul's own ude and ideals toward the work. writing to the Philippians, Paul that he is sending Timothy to because, while all the others to be looking after their own rests rather than those of Christ, othy had proved himself and the ppians could trust him to have al regard for their interest and his own.

hen we find throughout the rela- ship of Paul and Timothy that othy was one who understood honored what Paul had gone ugh for the Gospel. He had a fine ude which often is not held by ger men who, for instance, in ers of neo-orthodoxy today are r unacquainted with or not con- rate of what some older men m they scornfully call "old liber- went through for the causes these ger men now take for granted. othy had no doubt seen Paul's l scars from his years of scourg- and beatings. There are other of scars which worthy warriors ood causes have incurred and ger men could well follow Tim- s example of considerate under- ling of them.

III

is kinship in Christ which was cular in the relationship of an apostle and his co-worker is of more general nature. In church life years ago they used to speak of "fathers in Israel" and "mothers in Israel." They meant older men and women who were an example and encouragement to younger people in their Christian life. We also used to hear of people addressing each other as "brother so-and-so" and "sister-so-and-so" in the church. We do not intend to re-establish that which would seem quaint to us, but there is something of this spiritual kinship in Christ that is like what Paul and Timothy enjoyed.

Timothy who had this literal lineage of faith and also the relationship of kinship in Christ gets a word of counsel and encouragement from Paul when Paul tells him not to let his being young in years hold him back from Christian responsibility. He should not allow others to despise his youth or think that he is too young for such responsibilities, but rather Timothy in his youth could be an example to the older. Sometimes, as in a church in the East, a man who has grown old in service, such as a deacon, may think that even his own son in another church is too young for it; but when comparison is made of age of beginning such responsibility, he is amazed to find that his son is really a little older than he himself was when he began. We are happy to say that in most church fellowships there is no one who is thinking that those of you who are younger in years or in relationship to the church should hold back from gladly resuming responsibilities.

It is also true that no one should hold himself back because he himself still thinks of himself as being young in years or in the faith. There may be others who are now looking to you, as you have been through the years looking to older people, and it is time for you to consider that the youth which is still yours may be still an opportunity to be an example to those still younger.